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LONDON, SATURDAY, FEBRUARY 1, 1913.

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Among recent articles are the following:—

- "Miracles and Mechanism." By W. WHITAKER, B.A. Jan. 25.
"Songs of a Buried City." By H. LANG JONES. Dec. 21, Jan. 18 and 25.
"American-Indian Religion." By ERIC HAMMOND. Jan. 11.
"Life taking a New Turn." By J. TYSSUL DAVIS. Jan. 11.
"Liberality." By the late Rev. E. P. BARROW, M.A. Jan. 4.
"The Philosophy of Aspiring Effort." By MAURICE ADAMS. Jan. 4.
"Emile Verhaeren." By EDGAR DAPLYN. Jan. 4.
"The Eternal Life Manifested." By JAMES DRUMMOND, D.D. Dec. 28.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, February 2.

LONDON.

Acton, Creffield-road, 11.15, Rev. A. C. HOLDEN, M.A.; and 7.
Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', WEECH-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. F. K. FREESTON; 12, Communion; 7, Rev. H. E. B. SPEIGHT, M.A.
Finchley, Granville-road, Ballards-lane, 11, Rev. J. A. PEARSON; 6.30, Mr. W. T. COLYER.
Forest Gate, Upton-lane, 11, Mr. C. A. PIPER; 6.30, Mr. A. J. HEALE.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.
Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.
Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
Stratford Unitarian Church, 11, Mr. A. J. HEALE; 6.30, Mr. F. COTTIER.
University Hall, Gordon-square, W.C., 11.15 and 6.30, Rev. DENDY AGATE.
Wandsworth Unitarian Christian Church, East Hill, 11, Mr. C. BARRETT AYRES; 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 7, Mr. Wm. LEE, B.A.
Wood Green Unity Church, 11 and 7, Rev. J. WILSON.
Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road, 11 and 6.30, Rev. H. BODELL SMITH.
BOLTON, Halliwell-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
DEAN Row, 10.45 and 6.30, Rev. E. A. VOYSEY, M.A.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
GEE CROSS, 11 and 6.30, Rev. F. H. VAUGHAN.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. H. LIVENS.
HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. G. EVANS, B.A.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. S. RUSSELL, B.A.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
MANCHESTER, Platt Chapel, 11 and 6.30, Rev. S. H. MELLONE, D.Sc.
MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30.
NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.
NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. W. G. TARRANT, B.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREEA, M.A.
TORQUAY, Unity Church, Higher-terrace, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.
MELBOURNE, AUSTRALIA.
Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIR, M.A.
VICTORIA, BRITISH COLUMBIA.
Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTH.

HOPPS.—On January 30, at Kirby Fields, Leicester, to Mr. and Mrs. Frank Hopps, a daughter.

MARRIAGES.

SETON—MC CONNOCHIE.—On January 21, at Hobo Ranch, Lac St. Anne, Alberta, Canada, by Rev. E. Teale, James Nigel Carriston, second son of the late William Carden Seton (Captain 82nd Regiment), of Treskerby, Cornwall, and Mrs. Seton, 26, Howard-place, Edinburgh, to Agnes, only daughter of the late Rev. James Arthur Mc Connochie, of Sale, Cheshire.

STREVES—DE ZOUCHE.—On January 9, at the Ancient Chapel of Toxteth, Liverpool, by the Rev. Charles Craddock, Arthur G. Steeves to Cecilia R., daughter of the late Isaiah de Zouche, M.D.

DEATH.

ORR.—At 17, Albert-street, Yarraville, Melbourne, David Orr, youngest son of the late Rev. James Orr, Airmount, Clonmel.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

It has been a week of disappointments. The high hopes of the conclusion of peace have been dashed to the ground by the long procrastination of Turkey and the downfall of its Government. At the moment serious negotiations with any body of responsible statesmen in Constantinople seem almost impossible, and the patience of the Allies is exhausted. Naturally they prefer the swift arbitration of war to these irritating delays, which they have borne hitherto with admirable *sang-froid*, notwithstanding the fact that they have all been to the advantage of Turkey. The war has involved a terrible amount of suffering already. We cannot see behind the barred doors of diplomacy; but the highest interests of humanity demand a decisive act of intervention on the part of Europe, which will bring Turkey face to face with the plain facts of the situation and prevent any resumption of hostilities.

* * *

ANOTHER grave disappointment has been the collapse of the debate on Women's Suffrage in the House of Commons owing to the unexpected ruling of the Speaker. It is a disappointment which will be shared by high-minded men and women of all parties and opinions. Even the most vehement opponent cannot wish that one of the most dramatic issues of modern politics should be shelved without adequate discussion. For those who have worked hard and long for Women's Suffrage the keenest sympathy will be felt. There are moods of high expectation when postponement seems almost worse than defeat. It is at such moments that

the enthusiasts have to show themselves not unworthy of their cause, to guard against wild clamour and bitterness of heart, and to remember that vindictive speech and threats of reprisal only cloud the judgment and paralyse the forces of the soul. Politics are not a dirty game because amid the conflicting interests of human life they can seldom move swiftly to a single end; and politicians do not cease to be honourable men when they hold all the threads of the State in their hands, and view their responsibilities in relation to the whole. If it were otherwise we should have little desire for the vote or for the political power which a vote confers.

* * *

THE census of church attendance, which was contemplated as part of the *Daily News and Leader* Religious Survey of London, has been abandoned on account of the earnest representations of the Bishop of London and the Rev. F. B. Meyer. Their reasons for thinking such a census undesirable are contained in the following passage from a letter sent to them by the clergy and Nonconformist ministers of one district in London :

"We feel that to focus attention upon the statistical aspect of worship is injurious to the very spirit of worship, and that a chief effect of the enumeration of worshippers would be to revive and accentuate those divisions and that denominational temper which in recent years have happily been greatly modified. We desire very earnestly to represent our conviction that such a census would be inimical to the highest interests of the Christian Church, and most strongly urge that the proposal of the census should be laid aside."

* * *

THE Bishop and Mr. Meyer are inclined to accept the argument that a decline in Church attendance means a concentration

and enrichment of spiritual power among the worshippers who are left. "We need hardly remind you," they write, "that the days when the churches have been thronged with worshippers have not been those in which religion has been really most influential. The influence of the Church is often in inverse proportion to its numerical strength, as in the early days, under the Roman Emperors." An argument of this kind makes no allowance for the inertness of habit which keeps many people where they are, or for the religious minds who are outside the church because they can find little satisfaction within.

* * *

ONE important result of the World's Missionary Conference, held in Edinburgh in 1910, has been the drawing together of the various Christian missionary enterprises in India. Dr. Horton has described this important movement in a letter to the *Times*. A report on co-operation has been drawn up, which includes recommendations about overlapping and various other questions which are apt to cause friction, and this has been adopted by a representative meeting held at Calcutta. "The 5,000 missionaries in India," Dr. Horton writes, "are drawing together to form a united force, determined to waste no power by overlapping, or by trying to do in separation what can be done better in co-operation." The religious spirit manifest in such a movement is very significant. In finding a ground of unity beneath their differences this missionary army is advancing to a position of closer sympathy with the Indian mind and accepting a new point of view, however dimly it may be perceived at the moment, namely that Christianity must be presented not as a finished system of dogmas but as a quickening spirit of life, which is able to satisfy a marvellous variety of human needs.

THE SHRINKAGE OF THE WORLD.

STEAM, electricity and medical science are three of the most revolutionary forces in modern life. Working in close co-operation they have produced a remarkable shrinkage of the world. Steam and electricity have combined to eliminate distance, which created such serious difficulties for civil government and military enterprise in the Roman Empire. Medical science on the other hand has eliminated some of the worst forms of disease and extended indefinitely the area habitable by white men in the tropics. In a series of thoughtful studies on Greater Rome and Greater Britain which Sir C. P. LUCAS has just published he lays special stress upon these three factors. The speed with which men travel, and the much greater speed with which news is flashed from one part of the British Empire to another, have destroyed many of the difficulties of the past and made the world a much more manageable unit than it once appeared. "The great question of the past," he writes, "having been how to hold together peoples living at a great distance from each other, what is the answer to be given to this question at the present day? The answer is that all the signs of the times point to the conclusion that in the days to come the question will cease to exist, that this element of distance will for practical purposes disappear altogether. No man, or, at any rate, no man unskilled in scientific learning, who studies what has been achieved in the past, can set any bounds to scientific achievement in the future."

Sir C. P. LUCAS refers in a similar tone of optimism to the consequences of the success of preventive science in fighting against malaria, sleeping sickness, yellow fever and other forms of tropical disease. "Administering, trading, developing, will be carried on without grievous loss of health and life, and without the consequent expense. The deadly lands will become scenes of everyday coming and going, not to be visited and left, but to be visited and returned to in safety and comfort. . . . What medical science is doing for the British Empire is wholly a gain. Outside the spiritual sphere it is the most purely beneficial agency that ever worked for the highest Imperial aims."

Words like these conjure up the vision of a world like a watered garden, in which

the pestilence walking in darkness has lost its terrors, and the call of the wild is seldom heard, and the mysteries of distance are no more. It will be the triumph of civilisation. That day is not yet, but the fact that it seems quite reasonable to believe in its possibility sends the mind wandering along unfamiliar tracks of thought. What is likely to be the result, we cannot help asking ourselves, of this revolutionary change of environment upon our spiritual interests? Is it probable that religion will appeal to men in quite the same way when the lands of peril and adventure are full of railways and shops? Will the soul also shrink with the shrinkage of the world? Christianity owes far more than we can measure to two things, which stand in imminent peril of change. The first of them is what we may call a sense of space and mystery in the background of life. The great cities of men are seldom favourable to its finest growth. It is not there that its prophets enter into the silence of the divine presence; and it is not there that the common people feel the very ground on which they tread to be vocal with ancestral memories, or associate birth and life and death most naturally with the mystery of God. Will prophetic vision and the simple pieties of common life be able to survive the rapid movement and the highly organised efficiency of the new civilisation, which is already at our doors? The second thing is the spirit of adventure. From the day when St. Paul suffered shipwreck the missionary life, with its ardent recklessness, has been one of the most original products of Christian faith. The trackless lands and the unknown peoples have claimed the knight-errants of the spirit. They have faced danger and greeted death with a cheer; and we, who have stayed quietly in our houses, owe much of the iron in our blood and the divine confidence in our hearts to their splendid faithfulness. What sphere will there be for inspired adventurers in a tame world, where the tropical jungle is as safe as a village green? Can Christianity be the brave and confident thing of our highest dreams without these prodigal spendthrifts of the cross?

No doubt many people will be quite content to leave these questions for the future to solve in its own way. But it is more than the itch of curiosity which makes some of us ask them, and in view of the rapid shrinkage of the world they are not unpractical. If all we can offer in reply is suggestions for further thought, it is because it is of the essence of all the in-

determinate issues of religion that we must feel our way. It is quite likely that the physical side of courage will play a less dramatic part in the religion of the future. But greater security of life brings its own perils for the soul, and the bravery needed to resist them will require at least equal nerve. The more we live in crowds the harder it is to be ourselves. The more machinery we have at our command to serve our need, the more liable we are to lose spiritual virility and independence. And all the time the dominant passions, the enslaving sins, the conditions of moral victory remain the same. It will never be anything but a hard and adventurous thing to be a Christian, and the task of carving out new forms of nobleness from the inert mass of our own comfortable habits involves as many hazards, an equal contempt for the places where we lie softly, and as fearless a bearing before men as the most romantic act of obedience to the call of CHRIST.

Nor does the shrinkage of the world affect the far horizons of the soul in any essential way. This earth has been mapped and many of its wild places have been brought under control, but the universe, of which it forms so insignificant a part, has grown immeasurably in magnitude and is fuller than ever before of the haunting sense of mystery. The beginning and the end, the pageant of the midnight sky, the uncharted seas of thought, the inexhaustible treasures of power, these have not contracted, till we grow weary of their smallness and complain that imagination has no room to try its wings. And when we turn to the more personal and intimate aspects of religious faith it is just the same. Nothing has happened to rob the simplest elements of life of their divine significance. Birth and death, and love the companion of our way—they are unchanged, in the language with which they speak to the soul, by the growth of knowledge and the lapse of time and our advance in all the mechanical arts of living. Here and there some excrescence may have been pruned away from our Christian faith, and from time to time men have had to submit their inherited forms of worship and belief to the testing fires of new knowledge. But nothing essential has been lost. Our learning and our civilised habits and our growing familiarity with the history of religion have not plucked the heart out of the mystery or robbed the Gospel of its power. We can go to Palestine in a conducted party, with all the speed and luxury and lack of adventure of modern travel, and

we incur none of the romantic dangers of the mediæval pilgrim; but it makes no difference to the tremendous spiritual import of the events and memories, which have placed their consecration upon hill and lake and plain and made one common spot of earth into the Holy Land.

When we have adjusted some of our mental habits to new conditions the shrinkage of the world may be recognised as a blessing to religion. It will throw us back more and more upon the mystery of the soul and the redeeming energies of love. The religious man will have much to stir his wonder in the practical victories of the human mind, and little to regret in the inevitable changes in his own ways of life, if his heart is still the temple of the Holy Spirit and stretching away on every side of him are the illimitable horizons of the soul.

LIFE, RELIGION & AFFAIRS.

THE BIBLE AND THE CHURCH.

IT is commonly spoken of as the chief glory of the Reformation that it gave back to the people the right to read the Bible for themselves, a right which the Church of Rome denied, or allowed only under grievous restrictions. Luther and Tyndale translated the Scriptures into living speech, and through the recent invention of printing copies were multiplied enormously. Everyone who sided with the reform movement was made to feel that in the open Bible he possessed the fountain-head of all truth and authority. But if the Reformation restored the Bible to the people, when, it may be asked, had it been taken from them? Was it always the deliberate policy of the Church of Rome to discourage the reading of it? And, if not, how long had this policy been pursued? Did it date back to very early times? These are some of the questions which Professor Harnack sets himself to answer in a little volume recently published.* They have led him into a deeply interesting field of study, and, needless to say, he investigates it with characteristic learning and insight. He is able to show that until the later Middle Ages, the Church did not attempt to interfere with the reading of the Scriptures, though she claimed to be the guardian and authoritative interpreter of them. Indeed, one gets the impression that even at the Reformation time it was not so much the right of the individual to read the Bible that she denied, as his right to interpret it for himself, or, at least, to question her interpretation. Had people always accepted her view of its teaching, the Bible

would have remained in their hands and no objection whatever would have been made to the translation of it into the vulgar tongues. It was the rise of the heretical sects—the Waldensian, Wyclifite, Husite, and so forth, all basing themselves on the Scriptures—that produced the feeling that the Bible was an unsafe book for general circulation.

How remote was this feeling from that of the early Church! The Church inherited the Old Testament from Judaism, and from Judaism, also, it inherited the idea that the Scriptures were meant for common use. They were not like the mystery writings of other cults, the knowledge of which was reserved for the initiated. When the church's Bible was enlarged by the addition of the New Testament writings, it did not cease to be a book which everyone was expected to read.

A very interesting question arises concerning the way in which the New Testament writings came to be included in the lectionary of the Church. These writings were not, of course, originally intended for such a use; their authors never imagined that what they wrote would by and by be regarded as inspired and be placed on a level with the Old Testament. Over such an innovation as the reading of lessons from the Gospels and Epistles in public worship there must, no doubt, have been a great deal of controversy; but of this controversy only the final words or echoes have come down to us. By the middle of the second century, when Justin Martyr wrote, the "Memoirs of the Apostles" were read along with the "Writings of the Prophets"; and by the close of that century the canon of Scripture was very much as we have it now, though as to the right of certain books to be included in it there was still, and long continued to be, considerable dispute. From the end of this controversy, however, it is not difficult by the exercise of the historical imagination, to get back to the beginning of it in the period of which we know so little, and which lies, roughly speaking, between the years 90 and 120. We can well imagine that when the question of taking lessons from other writings than the Old Testament arose, two extreme positions were taken up.

In the first place it may have been argued that the Old Testament alone was inspired Scripture; that in suitability for public worship no writings could compare with the grandeur of its psalms and prophecies; that it has the power of appeal which only a book with old and hallowed associations can possess; that it was the only Bible which Jesus and the Apostles knew and that what was sufficient for them must surely be sufficient for all; that by adopting other scriptures they, the Gentile Christians, would create a further breach between themselves and their Jewish brethren. On the other hand, it was no doubt as stoutly maintained that the practice of reading from the Old Testament should be abandoned; that these writings had become antiquated; that the reading of them tended to keep Christians in the bonds of Judaism, and that things that

were Jewish should be left to the Jews; that it was time that the Gospels and other Christian writings, which were read and loved in private, should take the place of the Old Testament in the public services of the Christian Church. If the Church had had to decide between the alternatives thus indicated, she might have found it very difficult to do so. But by a true instinct she chose neither to abandon the old writings nor to reject the new. She found it possible to have both. She recognised, indeed, that both were of supreme value for her life and well-being; that the old Scriptures lost nothing by having the new put beside them, and that the new were a worthy supplement to the old; that it was foolish to decry one set of writings or the other, since, in each of them, the same spirit of truth and holiness and love found varied expression; in each of them God had spoken words of which all Christian people ought to be kept in remembrance.

J. M. CONNELL.

FEBRUARY.

THERE are very many to whom February is the least pleasant month of the year. By the time they reach it they have begun to tire of the winter, and are eager for the spring. "Chill October," November with its deepening gloom and perhaps with frequent fog, December and January with their short days and falling temperature, have given them more than enough of winter, even with its compensating cosy fireside evenings. And then comes "February fill-dyke," with, perhaps, a superabundance of rain and, it may be, keen frost and lowering skies and biting winds and driving snow. We have most of us had enough of winter by the time we reach this last of winter months. It is our misfortune, too, that, even if it should turn out exceptionally mild and sunny and pleasant, the prophetic old doggerelists of past generations have done what they could to prevent our enjoying it. In their different ways they have several of them solemnly warned us that

A' the months o' the year
Curse a fair Februeer;

and as is often only too obvious that balmy breezes and genial sunbeams that woo vegetable life into premature unfolding may very materially affect flowers and fruit later on, we are thus prevented from enjoying, without some qualms of uneasy foreboding, even the finest of Februears. Broadly speaking, the more shrewish and disagreeable the month makes itself the more highly we ought to appreciate it, and it is only with something approaching uneasiness of conscience that many of us are able to revel in the delights of spring-like weather, while as yet the calendar uncompromisingly proclaims that it is still the depth of winter.

But there is satisfaction in the thought that at any rate it is not the deepest depth. We have certainly got beyond that. The average temperature of February is a degree above that of January, and the month as a whole lengthens daylight by nearly an hour and three-quarters. Even when Feb-

* Bible Reading in the Early Church: Williams & Norgate. 5s. net.

ruary is at its grimdest and gloomiest we do not get far into it before we are able to perceive that the rigours of winter are visibly declining. There are many little indications of it. We rarely or never after the earliest days of the month get that fine powdery snow that tells of extreme cold in the upper air. Snowflakes in February are generally large and moist, and unless the keenest of frost has locked up the earth they are soon gone. If we do get an hour of afternoon sunshine we find that its rays have already gathered strength from the vigorous young year, and seem eager to clear off all traces of the ungenial work of the old one. We often get rain mingled with snowfall, and now and then, however rigorous the month is disposed to be, its prevailing rigour is very apt to be relieved by mild, muggy days which call forth the strains of woodland songsters, and here and there woo out woodland flowers such as the primrose and the coltsfoot. All the rigours of winter have unusually much to contend with in February, and everything that is cheery and hopeful, bright and beautiful begins to take new heart. Almost everything is beginning to move. At the beginning of the month the sun is above the horizon for nine hours five minutes; at the end it is up for ten hours and three-quarters, and all nature is conscious of it, and responds to its influence even though clouds may obscure and winds may still be wintry. Daffodils and daisies, willows and periwinkles, filberts and violets, laurentius and crocuses, and a multitude of other things are usually thrusting up their blooms before February draws to a close, and with the slightest relaxation of its wintry severity all the animal world seems to be awaking to new life with a wonderful chorus of reinvigorated gladness. Turkey-cocks begin to gobble amorous ditties, owls hoot, woodpeckers make the plantations ring, partridges begin matchmaking, rooks begin to build, frogs croak, gold-finches sing, ring-doves coo, and ravens set about the happy work of nest-building. Things are mending, times are improving, daylight is growing, sunbeams are strengthening. The thrush has long ago been disposed to take heart and hope for the best, and now he and the blackbird are making the wood ring with an optimistic, exultant, "I told you so!" down to the more timid and foreboding of the feathered flock below—the linnets and chaffinches and tomtits, while high over all the skylark is making the ragged clouds ring and the patches of blue echo with the maddest of mad melody.

Yes; it is a very optimistic world one may find oneself in any open day in February. "Bad at heart," says an anonymous naturalist, "or hypochondriac in mental constitution must that individual be who does not find something specially cheering and pleasant in the sights and sounds that will be sure to greet him on a country ramble when the weather is fairly open even in January." One may be even surer of finding such sights and sounds on a mild February day. It is the end of dark times we are drawing towards, the end of the dead season of the year, and the miracle of universal resurrection is already in progress. The breezes come laden with spring perfumes, buds are

everywhere bursting, and the lusty young green of the blue-bells has everywhere carpeted the woods in eager preparation for the graceful little fairy forms that already, out of the russet shades below, are struggling up in myriads to deck the sylvan deeps with ethereal blue. Through the slanting shafts of light may here and there be seen a "painted lady" already on the wing in quest of the young nettleheads in the hedgerows upon which several kinds of butterflies have learned from Dame Nature to lay their eggs. Altogether it is a happy time that has already set in in woods and fields, on heath and upland; and it is ten thousand pities that so many of us should coop ourselves up in towns so far away from it all, or if we go abroad in the budding world should deem it the proper thing to go helter-skelter at the topmost speed, as though Nature had nothing to show us worth looking at, no ideas to communicate, no thoughts to suggest—as though the one great object of life was to get from one busy scene of dissipation to another with the least possible delay.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

ABSOLUTE CLAIMS IN RELIGION.

SIR,—It is difficult for some of us to feel a lively interest in discussions on "The Church of the Future," or "The Coming World Religion," which is to supersede Christianity. The Church of the Present demands so much of our life and attention, its problems are so great and urgent, its claims so peremptory, its ideals so far beyond our actual reach, that speculation about the Church of the Future seems to us largely a waste of good breath and to-day's opportunity. Whether Christianity is the Absolute and destined to be the Universal religion of mankind I know not. About the Absolute and the Future I am an agnostic. What I do know is the Sufficiency of the Christian religion for the moral and spiritual needs of the Western world. It may be that some day, far hence, Christendom will outgrow the faith by which it has lived. It may be—I know not the future, but I am sure of this, it is a long way to the foot of the rainbow. And when I remember the great ideas and principles of Christianity, their splendour, their height and depth, their length and breadth, high as the throne of heaven, deep as the pit of hell, wide-embracing as the human race, apparently everlasting as the hills; and then when I see that the Church is only just beginning to spell out and incarnate in action the A B C of these ideas, I am persuaded that man must travel an enormous distance before he gets beyond them. If in another 2,000 years man completes the alphabet, he will do well.

As for the "eclectic" religion, which some of your correspondents prophecy, I haven't the least faith in its coming, nor the least desire. Each of the great world religions has its place in the revelation of God, each makes its contribution of piety and wisdom—(alas! each also makes its contribution of superstition and folly)—and for myself I do not believe that any one of them is destined to swallow up all the rest, or that they are all to disappear in some amalgam of bits of each to be called the Universal religion. I think well both of the pine and palm, each in its own distinctive beauty. But I do not want to see branches of the palm tied on to the pine, nor branches of the pine fastened to the palm. Let each grow of its own divine vitality to the glory and pleasure of the great Gardener. If finer growths are to be developed in the future it will be by the faithfulness of each to its own individuality.

There is another point. One of your correspondents wishes us to discard the names Christ and Christianity altogether, and goes on to tell us that "to secure a comprehensive religion we must hold fast to the idea of God the Father everywhere active, and get rid of theology." *O sancta simplicitas!* How are you going to get rid of theology if you persist in talking about "God the Father"? Why, a whole theology is wrapped up in those very words. They are full of theological implications. A man might as well say, "Let us have clear thinking about the plain facts of life and the universe, and get rid of philosophy." What is philosophy but clear thinking about life and the universe? Theology is, indeed, out of place when it is offered instead of religion. We are then offered stones for bread. Yet without a theology—that is, some theory of the relation of God to man and of man to God—no religion can survive. It is not enough to say, "Let us be content with facts, and give up theorising." There is no simplest, direct fact that does not somewhere blossom into theory. There are thousands of facts that have no meaning for us apart from theory. Even the fact of the Cross is nothing without its theory. A man hanging on a cross was a common enough fact in those days. What is it gives special significance to *this* man and *this* cross? Your interpretation, your theory concerning it. It is folly to disparage theology. What men who speak thus really want is a truer, more reasonable, and more adequate theology.

As for renouncing the terms Christ and Christianity, we might as well think of renouncing "English" and "England," in the interests of cosmopolitanism. We have surely learned that the best cosmopolitan is the man who is most loyal to his own race and country, whether it be England, or France, or Germany, or another, and not the man who detaches himself from all natural ties of race and country. England is in our blood, and we cannot cast it out. Christianity is in our blood. Our whole history as a nation is largely the history of Christianity in England. Our language and our literature are saturated with it. It has shaped our laws and our government and our institutions. Our names and our holidays carry

a Christian flavour. Our moral standards are shaped by it. Our ways of thought, our philanthropies, our Utopias are its children. We can no more say, "We will not be influenced by Christianity," than we can say, "We will not be Englishmen." We cannot escape from our history. Herbert Spencer tells us that nature never leaves her great lines of development. England, like the rest of the Western world, has developed for nigh 2,000 years along the line of the Christian tradition. Why, then, give up the name when you cannot rid the thing out of your life? The "present" theism of our time owes all it includes of truth and beauty to the Christian ethics, atmosphere, and tradition, which have been its environment.—Yours, &c.,

JOSEPH WOOD.

*Jarvis Brook, Sussex,
January 27, 1913.*

SIR,—Possibly a small contribution to the discussion which has been going on in your columns may be made by one who feels with Mr. Whitaker that the saying, "God was in Christ reconciling the world to himself," is one which penetrates to the heart of Christianity, and who is prepared to expand that saying into an intellectual statement of a non-intellectual loyalty. Christ, one feels, represented (or revealed—any word is liable to misinterpretation) the passion of redeeming love which he had taught his followers to think of as their Father in Heaven; he did so because men had never known such a union of zeal for holiness with sympathy towards those whose achievement was imperfect, and when men went out to carry to the wide world a gospel of Love, they went out not merely in the Name, but in the Spirit of Christ. That Spirit was victorious, if I read the history of the apostolic missionary labours and that of the Church of Christ aright, because it was at one and the same time a manifestation of God and a revelation of the deepest truth about, or rather of, man. "Beloved, we know not what we shall be, but we know we are the sons of God" is the natural companion-faith to that of Paul which I have quoted above. The eminence of Jesus, which is reflected in some Free Church services, liturgies, and hymns, is the expression of that loyalty which we feel towards Jesus as the one in whom the Eternal Word of reconciliation has been made flesh.

The supremacy of Jesus, which a friend of mine who would disagree with the position I am taking up called the other day Christolatry, is felt by some of your readers to be limiting, cramping, narrowing. May I make use of an imperfect analogy? A ray of sunlight reaches the room of a sick man. To him that ray of light represents, is a revelation of, the light which floods vast interstellar spaces. The joy with which he welcomes it, the praise he bestows upon it, are not to be set over against his appreciation of the power of the sun. The single ray belongs to something greater and vaster, but it is to the brightness of one hour rather

than to the agelong, unwearying dispersion of energy by the sun, that the sick man attributes his new vigour and vitality. How much truer and more, not less, adequate it is to say that the love and pity of God, all that is meant by the Grace of God, is known in one expression of it, and in that expression is available for still deeper knowledge, without in any way lessening our appreciation of the fountain-head of all Divine Life.

Taking a slightly different point of view, can we not say that Jesus is fully representative (again a word as awkward as a blunt tool) of Humanity? The deepest truth of Man, as revealed by every vision of God, is surely not ill expressed in terms of, say, Royce's philosophy of loyalty. "It was not merely death that made Christ's sacrifice the world's Atonement," wrote F. W. Robertson in 1853. "There is no special virtue in mere death, even though it be the death of God's own Son. . . . God can be satisfied only with that which pertains to the Conscience and the Will. The blood of Christ was sanctified by the Will with which He shed it." There, even though in language probably unfamiliar to many of your readers, I feel a true note is struck. The events of the life of Christ and his death have become symbols of the Life and Will of God, because true conscience, devoted and illumined will, inner loyalty to holy and God-nourished purpose, were to Jesus the bread of life. And wherever these are the sustenance of a man's life, there is a Cross. Christ is to me the Truth of Humanity, because this central truth of human experience, symbolised in the Christian Church (if not, indeed, outside it) by the Cross, is revealed in him as in no other. He is the Truth of God because all we know of God, from any of the sources of religious insight, shows us His passion of redeeming love victorious only in the face of sin, redeeming to goodness only after temptation, and in one life supremely has that passion spoken. No Biblical criticism, no philosophy or science of interpretation, if Mr. Ballantyne will forgive me for saying so, has been needed to bring men and women into contact with that redemption so long as the disciples who have commended their Lord have lived in his spirit and faith. Only as that spirit has been absent has Christianity failed to draw men and women by the simple figure of Christ. The writer of "The Lady of the Decoration" tells how she was showing lantern slides to a room full of Japanese women. The women remained silent and stolid until there appeared on the sheet a picture of Christ toiling up the mountain under the burden of the cross. "The story was new and strange to them, but the fact was as old as life itself. At last they had found something that touched their own lives."

I close by saying that even if Mr. Meade-King is right in saying that most of "us" gather pure Theism from the sayings attributed to Jesus, he did well to say "most" and not "all."—Yours, &c.,

H. E. B. SPEIGHT.

*Essex Manse, The Mall,
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SIR,—I must thank you for having opened your columns to this discussion, for to me at least the reading of Mr. Thomas's article in your last issue gave much satisfaction. I see that I had somewhat misunderstood his attitude, and agree that we differ chiefly as to the degree of importance attaching to the "revelation of God in and through Jesus." Of course, the problem is not merely how to frame a formula that would serve for a hypothetical Universal Church, but this: that if we could decide upon the essential element in religion, its central reality, then to this we might give our whole strength, securing far better success than we have done in the past in uniting all the churches in one common crusade, and it is good to feel that one is more in agreement with Mr. Thomas in this matter than it seemed.

Yet I cannot help feeling that in the desire to bring God closer to men's hearts by "hero-worship and adoring love for Jesus himself," we are apt to concentrate too much upon the person of Jesus, and not enough upon the possibility of direct and intimate communion with God that is open to every man and which is so full of power. With regard to our knowledge of Jesus himself, for example, Mr. Thomas tells us (*INQUIRER*, January 11, p. 25) that what we need is a "convincing and compelling 'Life of Jesus,'" that is, a book. But surely it is not really necessary to wait for this? What is urgently needed to-day, before any book, written or unwritten, is that men shall enter upon a life of devotion to the God revealed in their own hearts; an urgent need that is felt, for instance, by Mr. Thomas Holmes, who tells us that while conducting the service at Pentonville Prison, as he often does, he was moved to stretch out his arms and call out, "Beloved, now are ye sons of God." "A strange text to place before a thousand convicted men, but the right message for them. . . . So I spoke to them of the fatherhood of God, of the joy and nobility of life. . . ."—(Howard Assoc. Report, 1912.) And, of course, while there are many different conceptions of God, there are also many different conceptions as to the personality of Jesus, and while we call upon men to behold the revelation of God in him, they often reply, "Show us, then, this man." But there lies the problem; perhaps we are waiting for the "convincing and compelling" story of his life, and after all the light in which we see the Revelation of God in Jesus is the light of our own knowledge of God. "When I found Him in my bosom, then I found Him everywhere."

Here then is the standard round which I believe all religious workers might gather, even to-day; and our power would be so great because of our unity. William Law puts it thus in his "Spirit of Prayer": "There is but one possible way for man to attain this Salvation, or Life of God in the Soul. There is not one for the Jew, another for a Christian, and a third for the Heathen. No, God is one, Human Nature is one, Salvation is one, and the Way to it is one; and that is the desire of the Soul turned to God. When this desire is alive and breaks forth in any creature under heaven, then the lost sheep is found, and the Shepherd has it upon his shoulders." That phrase "turned to

God" recalls Mr. Thomas's warning with reference to the expression "turning from Jesus to God." I certainly do not wish to become the slave of any metaphor, but I must add a word in conclusion, just here.

Firstly, Mr. Thomas adds a new shade of meaning by saying "turn away," while Miss Cobbe said "turn." In the famous picture of the "Boyhood of Raleigh," there are two boys, and one looks at the old sailor who is telling his yarn of the sea. But the other (and he is Raleigh) has turned from the speaker to that of which he speaks. He has not turned *away*, or he could not hear the tale, but his eyes look away far beyond the face before him. Or again; listening to Kreisler as he plays, is it not striking that one finds oneself thinking, not "What a wonderful player!" but rather, "What extraordinarily fine music!" One has turned from Kreisler to something of which Kreisler speaks. But I was surprised at one of that great violinist's concerts to notice how many of those present had come armed with opera glasses! I think that while they fixed their eyes on Kreisler, they missed a good deal of the music. And while I agree with all my heart with Carlyle that "our highest Orpheus walked in Judæa, eighteen hundred years ago," yet I think that if we fix our gaze too much upon Jesus we may forget to listen to the music in our own hearts, of which he speaks. I like to think of him and of all the other great leaders of the past, and still to come, adopting these words as their own, "I do nothing of myself, but as the Father taught me, I speak these things." And it were surely better for us (changing the metaphor) to witness the brightness of the shining of the great ones of earth, to accept the light from every channel through which it flows, and to "glorify the Father who is in Heaven."—Yours, &c.

JOHN C. BALLANTYNE.

Herne Hill, S.E.,
January 30, 1913.

SIR.—Even in discussions about religion and church a little effort towards clear-mindedness is not amiss. When we talk about a "universal" or an "all-embracing" church, do we mean a church to include all mankind, or a church which will include only the elect? Is membership of that church looked on as a formal or as a willing, spiritually active participation? Is that church to be visible or invisible? Is it to be an ultimate ideal, stimulating and guiding our religious development, or is it something which we desire to found, or realise, or discover, within our own lifetime, or in some finite span of years? and what, in any of these cases, is to be the differentia of the church, what the note or sign or proof of membership?

Perhaps we may agree that an invisible universal church exists already, in so far as all mankind, partaking of the divine nature, are united in a common life; moreover, this common human life is recognised by the ordinary human consciousness, though only a few of us are intellectually cognisant of it. Shall we say that our ideal of a visible universal church is one in which all mankind realise and avow this mutual member-

ship, as a function of the best thought and feeling of each? This ideal is one congenial to faith and pregnant of good works, for it involves the wiping out of war, social strife, physical degradation, and mental disease.

But it will not inspire us all to the same kind of work, for more kinds of work will be needed than any one man is fit for. And there are two distinct conceptions possible—contrasted but not inconsistent conceptions—of the route by which our goal is to be reached. A church which is to enfold populations nursed severally in Christianity, Buddhism, "plain" Theism, and many other cults, implies an approach of one to another, a mutual understanding, a sympathy of religions; some of us Christians, therefore, may worthily be employed in seeking to understand and enter into all that is sound and helpful in certain other religions. [Caution No. 1: It is not necessary thereunto that we should first empty ourselves of our Christianity. On the contrary, this will be fatal to our real end.] Some, again, holding that the chief hindrance to communion between religions lies in the corruptions and implicit errors of each, will strive to cleanse and clarify their own religion. [Caution No. 2: Only a mad husbandman prunes his trees to death.] Some, moreover—and Mr. Lloyd Thomas seems to belong to this class—believe that they can already perceive something which, being the best and fairest in their own religion, is destined to become an element in the ultimate world-religion. They desire, therefore, to form here and now a nucleus church, which is to expand and pierce and envelop until it has covered the earth.

Now it is clear that the formation of sectional churches, each so constituted that it may become merged in a general church, is one very practical way of approaching that ideal general church. But in such efforts a whole decalogue of cautions must be observed. Unless we walk humbly, willing to learn as well as to teach, we shall run the risk of bringing a sword instead of the peace we seek. The best that we know may become even better when it has united itself, to its own seeming extinction, with some other good thing, its destined counterpart. If we say, "this shall never be modified, because it cannot be improved," we may be using our ignorance as an excuse for bigotry. Moreover, in determining our own best we must distinguish between the object of faith and the impression which faith has formed of it. Mr. Wilson speaks of a Being "who is both immanent in us, and transcends us, who is our Father." He means, it is clear, just what Mr. Thomas means when he speaks of "the Christian God." The object of faith is the same. But Mr. Thomas cannot converse with it except in terms of Christ the revealer, while Mr. Wilson identifies it with certain metaphysical conceptions, such as "the First Cause." Many, whose faith has access to the same shrine, worship there neither in the dialect of Mr. Thomas nor of Mr. Wilson—perhaps rather in that of the poet Wordsworth, or with a sense of glory and joy beyond the scope of any words. Why should we try to force our own individuality, the specific play of our own faith on its object, into the charter of a

church for humanity? We are acting like those absurd old knights, each of whom knew his own lady to be the fairest on earth, and was willing to uphold his pretension in the lists against all deluded lovers of inferior beauty.

On the other hand, how can we express the object of our faith except in terms of our own faith? Religion is not an objective thing, but a relation. We are a part of it, as well as that which we worship. "I live in God, God lives in me." I cannot express God, as I know God, without expressing myself, as God is revealed therein. Hence, though we may agree in relating ourselves by faith to the same object, it will never be the same object to any two of us, because it is mediated by our faith: and our faith is not one quality, but many: it is a collective term for all those nascent powers of man by means of which he touches what he cannot grasp, lives in what he cannot yet understand.

Therefore it seems to me that a vague word "God" is better than a more specific term for the object of our worship, when we are concerned to worship all together. Let each enjoy and use, declare and preach, whatsoever he apprehends of the glory from beyond, in the only terms he can use, namely, those of his own personality. But let us give up defining, in terms either of ourself or of our race or civilisation, the necessary and universal object of faith, the "basis" of a universal church. The only general church which is at present possible is a union of men and women in the determination to use, for themselves and others, the faith they severally have in the way they severally find right and good. But we can still find men and women so far like-minded with ourselves that we can worship and work together, and we can be friendly towards the rest.—Yours, &c.,

E. W. LUMMIS.

King's College, Cambridge.

SIR.—I take it that the chief aim of the three articles which started this discussion is to persuade all upholders of Liberal Christianity to become more Christocentric in their teachings. Your correspondent argues that whatever truth and beauty there may be in Buddhism, &c., after all the most "stupendous fact" of history is the "fact of Jesus." I think it is worth while carefully examining the sensations which such a statement awakens. At first we are inclined to give a ready assent, because we at once begin to think vaguely of the mighty influence of the Palestinian Gospel all down the ages. But on reflection we also begin to realise that this "fact" has been provocative of more genuine bewilderment, more controversy, and more bitterness than any other fact of which we have knowledge. Even today we find good men and true, whose abiding denominational principle is "think, and let think," showing signs of irritability in the dignified pages of your journal. When we talk of the "fact of Jesus," do we really know what we mean? It is very easy to adopt a Ritschlian attitude, and assume that all the highest ideals of which we can think when blended

together make up the "fact of Jesus." But to do so it is necessary to pick and choose, to take what we want, and to omit what we do not want. Mark gives us one picture of Jesus, John another, Paul another, the modern school of eschatologists another. Which of these is the "fact of Jesus"? Oliver Wendell Holmes says in a letter to Harriet Beecher Stowe: "Every man makes his own god—the South Sea Islander makes him of wood, the Christian New Englander of ideas. 'No! the Bible makes him!' But a thousand different gods have been made out of the Bible; you might as well say the quarry makes the temple. Michael Wigglesworth made his frightful deity out of the Bible. Cotton Mather made his, and would have hanged my mother and yours to please him. The God of the Romanist and the God of the Quaker both are got out of the Bible. I have got as far in my creed as I had ten years ago, namely, as far as those first two words of the 'Pater Noster.' " So far Holmes. I think the same may be said of the way in which men of different temperament, need, and experience create their picture of Jesus from the conflicting New Testament records. To some of us, as individuals, Jesus may be the Lord of Life and Love, but it is not quite fair to describe a less emotional and devoted attitude as being due to a tendency to "spurn him as inadequate to the world's need." It may be due rather to honest bewilderment. It seems to me, therefore, that it is impossible to induce members of different Churches, or indeed of any one Church, to find the final norm of faith and practice in the personality so variously portrayed in the New Testament. Does not Holmes' "Pater Noster" suggest a better way? The very phrase "the fact of Jesus" is misleading. It ought to be "the problem of Jesus," over which theologians will probably argue for centuries yet, until they realise that love to God and love to man is the summing up of the religion the world most needs. Unless we are deliberately eclectic, and choose the aspects of the Gospel for which we have natural affinities, and the characteristics of Jesus which appeal to us most, I do not understand how we can say with perfect intellectual sincerity that we find in the problem (not the "fact") of Jesus the final standard of authority.—Yours, &c.,

C. M. WRIGHT.

Sale, near Manchester,
January 27, 1913.

SIR,—The discussion in your columns on "Absolute Claims in Religion" is very opportune. It is exceedingly important that the Liberal Christian attitude to Jesus be made clear. Our point of view is not so widely accepted outside the churches as we fondly imagine. Several of my sermons lately have been generously reported in the local papers, and I have been amazed at the result. Orthodox Christians have been silent, but the Ethicists and Secularists eloquently noisy. Their charge is that the Liberal Christian is "sitting on the fence"—that having thrown off the supernatural from the person of Jesus, he lacks the courage to carry his unbelief to its logical conclusion.

They claim that once the miraculous is eliminated from the life of Jesus, his life is brought down to the level of other prophets. That the founder of Christianity ranks with the founders of other religions, and with the Stoics, Philosophers, and Poets of history, being superior to some and inferior to others. In other words, the charge is that Unitarianism is Christianity shorn of its glory; that it is really not Christianity at all, but a school of philosophy antagonistic to Jesus—neither religious nor ethical. Secularism is allying itself with Orthodoxy in hostility to Liberal Christianity. To "sit on the fence" is to sit in peril. It is not sufficient to say we worship God the Father; the question we have to decide is whether our worship is Christian or not? Are we followers of Jesus or some other prophet—or are we our own prophets? Liberal Christianity has distinguishing features from Orthodoxy; has it not also marks which distinguish it from other religions and from Secularism? It seems to me unless we make clear our peculiar allegiance to Jesus we fail to justify our existence as a distinctive factor in religious life. Surely all our negations pay tribute to the supremacy of Jesus! The primary reason why I forsook orthodoxy for Liberal Christianity was because the Creeds and Dogmas belittled Jesus. The divine grandeur of his life which constitutes his supremacy is seen when we emphasise the humanity of Jesus. We do not bring him down to the level of the prophets, but signify his surpassing excellence. The God of the Buddhist, of the Mahomedan, and of the Christian is the same God, but He is visualised in the very humanity of Jesus. In him we see the embodiment of the many ideals. He not only thought but lived out God in terms the highest known. We may search among the philosophers but nowhere do we find the ethics of religion so complete as in the life of Jesus. Liberal Christianity is not a mixture of all religions—a little of this and a little of that—neither is it part Christian and part Secularist; it is Christianity on the higher level of the humanity of Jesus. The followers of Jesus in love with humanity because of its revealed divine potentialities, see life as Jesus saw it from the standpoint of transcendent love. Liberal Christianity must embrace other religions in fellowship not by conforming to them, but by excelling in love. I admit the difficulty concerning the misuse of the term Christ as mentioned by Mr. D. H. Wilson. But God is love, and if ever one was anointed with love Jesus was. To my mind this is our message:—Love transcending, and Jesus disclosed it by revealing its reservoir in the human heart. What better name then for a Universal Religion than Christian?—and what better ambition than to be more liberal?—Yours, &c.,

JOSEPH WILSON.
Unity Church, Wood Green, N.
January 27, 1913.

SIR,—Mr. Ballantyne in your issue of January 18 speaks of "an approach on every side to unity on the basis of a broad theism—a theism of the heart and not a mere intellectual conception." Surely it

is in the words and deeds and final sacrifice of Jesus of Nazareth that such a theism—a theism of the heart and not a mere intellectual conception—is most fully revealed. Jesus is the "most stupendous fact in all human history," precisely because he has shown us as none other has shown us the Heavenly Father's way of coming "face to face with some soul sunk deep in despair, gloom, or sin." If by a theism of the heart we mean a God of mercy, of infinite love and pity, Jesus becomes for us "the unescapeable Christ." The cry of suffering and sinning men and women, whose lives are lived amid the grimmer realities of life, will always be "Show us the Father," and until the greater revealer come, we must needs show them Jesus. They will understand the sin that nailed him on a cross, and they will find a living hope and a living faith in the Divine Love and Mercy that is for ever manifested through him. In him,

Mercy has a human heart,
Pity a human face,
And Love the human form divine,
And Peace the human dress.

If we are pure Theist, the more readily shall we acknowledge the absolute claim of Jesus on us, for on earth, in fewest days, he worked God's divinest work, and gave us the knowledge of the Glory of God.—Yours, &c.,

ELLA SHARPE.

Sandford-road, Mapperley, Notts.,
January 28, 1913.

SIR,—The controversy on this subject arose, I think, from three articles on "The Truth and Fallacy of a Coming World Religion," contributed by the Rev. J. M. Lloyd Thomas. May I express the opinion that some of the letters on the subject show how opportune those articles were? Mr. Wilson, for instance, has a delightfully simple recipe for "a Church to which we can all subscribe." It consists of dropping the terms Christ and Christianity. He does not say whether the Buddhist would be expected to drop the terms Buddha and Buddhism, or whether Islam and Islamism would also be taboo in this very comprehensive Church. Mr. Wilson builds upon the assumption that "We know what we all mean by God." Do we? In the same issue of your paper the Rev. P. H. Wicksteed is reported as having said, "But the subject of theology was not defined by saying that it was 'God,' because the range of conceptions to which that word answered in different minds was so extensive and varied, and often so vague and contradictory that it would be deceiving themselves to pretend that they were agreed as to what God really was." Probably when Mr. Wilson writes "God," he means the Christian God; if not, I, for one, do not know what he means by it. God in Christ, some of us, I trust, do know, however imperfectly, and "find just what we want in St. Paul's words, 'God was in Christ reconciling the world unto Himself.'" Is that to "look upon Jesus as did the Unitarians, say, of 1838," which Mr. Roberts charges Mr. Thomas with doing? Probably it is, for, eight years later, one of them wrote, "We look to Thee; Thy truth is still the light which guides the nations." But it was

not an 1838 Unitarian who asserted, "The day on which he uttered this saying, he was truly Son of God. He pronounced for the first time the sentence upon which will repose the edifice of eternal religion. He founded the pure worship of all ages, of all lands, that which all elevated souls will practise until the end of time. Not only was his religion on this day the best religion of humanity, it was the absolute religion." Such, according to Ernest Renan, are the "absolute claims in religion" of Christianity.—Yours, &c.,

CLEMENT E. PIKE.

Bridgwater, January 27, 1913.

[We are unable to find room this week for several other letters which we have received on the same subject.—ED. OF INQ.]

LORD HALDANE'S EDUCATION PROPOSALS.

SIR,—Lord Haldane's great speech on Education at Manchester, to which the Archbishop of Canterbury and Dr. M. E. Sadler have applied the term "historic," has not yet received due attention. May I, therefore, be permitted to outline briefly the main features of this memorable utterance, so that there may be some basis for serious discussion?

First, Lord Haldane tells us that *education* is a thing of the spirit, and does not divide but unites men. That if we deal with education deeply we shall "take the religious question in our stride." That when it is indeed a question of realising national ideals, we shall be prepared to sacrifice for the good of the nation as a whole our narrower sectional interests. But that underlying and permeating the whole of national education there must be a spirit and a life without which all so-called social reform is as the dead lava of Vesuvius.

Secondly, that we must deal with education as a whole from infancy to manhood and womanhood, from the nursery school to the civic university. That we must make education as complete as possible in each stage for those who do not go on to the higher reaches, being concerned not only for the exceptionally gifted but for the bulk and the "divine average."

Thirdly, that there should be equality of educational opportunity for *all*. That nothing would be more calculated to break down the barriers that divide class and class. The brilliant child of the worker should be able to see his path clearly before him from the elementary school to the university.

Fourthly, that all this will cost money, but that education is the safest and best national investment.

The Government, Lord Haldane tells us, feel they are under a deep obligation to grapple with this fundamental question. What they now need is a nation behind them, united by an obligation no less deep, to further the highest interests of the coming generation and of the commonweal.

A reprint of the portion of Lord Haldane's speech dealing with education can be obtained of this address at 1½d. post free—Yours, &c.

HARROLD JOHNSON,
Secretary, Moral Education League.
6, York-buildings, Adelphi, W.C.

BOOKS AND REVIEWS.

THE PHILOSOPHY OF NIETZSCHE.

The Philosophy of Nietzsche. By G. Chatterton Hill. London: John Ouseley, Ltd. 7s. 6d. net.

THE writer who undertakes to expound and to appreciate the philosophy of Nietzsche deserves, at least, sympathy for his boldness, and is hardly to be blamed if his effort meets in the end with but poor success. Nietzsche was never a systematic thinker, nor a logical one; the very style of writing, which he was compelled to adopt, led to the inclusion of every thought, good, bad, and indifferent, that chanced to cross his mind at the times of his literary labour. Certainly he had a gospel, thorough and genuine enough, and not, as Mr. Chatterton Hill rightly insists, to be roughly set aside as the creation of madness. But Nietzsche's gospel is not to be made systematic, nor to be presented in logical form. Nietzsche was as much poet as philosopher, and all that he wrote was the reflection of temperament, uncriticised and unregulated. The author of the "Exposition and Appreciation," now before us does grasp the fact that all Nietzsche's message to the world must be read in the light of personality and temperament; he grasps this fact, we say, and then straightway seems to forget it, with the result that his exposition of Nietzsche's thought becomes an expounding of the letter rather than the spirit, and so unfortunately tends at every point to mislead rather than to lead. Nietzsche was violent and extreme in many ways, but the truth of the man is not to be found in his violence. He was, if you like, an immoralist and an atheist—Mr. Chatterton Hill says he was—but it is surely a mistake to present Nietzsche in this way without explaining, at the very outset, just what the terms are to mean. Criticism in these days is besotted by terminology; you call a man by some name or other, and that is enough. Tell people bluntly that Nietzsche was an "immoralist" and heaven alone knows what mistaken notions will promptly follow.

Mr. Hill does his hero no service by this kind of "exposition." Why not begin with the fact that Nietzsche was essentially a religious man, and the teacher of an essential morality. Immoralism and atheism, in reference to Nietzsche, are quite relative terms, which need explaining at the start and not at the finish of an "exposition." Nietzsche believed in the individual and the power of the individual: he felt, and with justification, that modern life, so far from developing individuality, crushed it altogether. He saw the foes of freedom in established and conventional religion, and in established and conventional morality, in the nightmare of "Authority" of all kinds, from which we are only slowly awakening. But he was no querulous critic of life, merely discontented and merely dissatisfied. On the contrary he was an impassioned and devoted preacher of an ideal, of the ideal of a free and fine individuality, self-created and self-reliant. Leave his violences and exaggerations on one side, as one may very well do, and the ideal of ever-developing individuality appears as not so unworthy

after all. Doubtless, Mr. Chatterton Hill realises this: he writes as an admirer of Nietzsche. But his way of presenting the case and expounding the master is not apt to bring out the essential rightness of the ideal. And that is our complaint with regard to nearly all books about Nietzsche. We get first a repetition of the well-worn formulæ, and no new insight. The book before us is not well written, and contains some curious solecisms. "Olympia," as the abode of the deities of Greece, is curious; "Apollonian" should be, surely, Apollonian (and, by the way, Mr. Hill's treatment of the famous contrast between Apollo and Dionysus, in "The Birth of Tragedy," seems to us quite wrong); "the Will of Power" is unusual, at least; the phrase "in presence," instead of simply "present," occurs over and over again, to the repeated irritation of the reader; we are told that it is "the tonicity" of Nietzsche's influence that is valuable. These, and similar idiosyncrasies of language make the book uninviting.

THE HISTORIC JESUS. By Charles Stanley Lester. London: G. P. Putnam's Sons. 10s. 6d. net.

THE author of this work makes no parade of scholarship and his pages are innocent of foot-notes, but he has evidently studied the Gospels very closely and critically, and is well abreast of recent discussions as to their historical value. After all the hesitations, reservations, and qualifications that are so common in dealing with the subject it is refreshing to come across one who writes with so much assurance as Mr. Lester does, and who succeeds in giving us a very clearly defined view of Jesus. We could have wished him a little more appreciative of the imaginative element in the New Testament. Thus in speaking of the legends of the birth of Jesus he says: "It has been a misfortune of incalculable magnitude that they were ever incorporated in any of the Gospels for they have hidden away the real Jesus behind a veil of the fantastic and the supernatural." Few, we think, will agree with him in regarding it as a misfortune that such stories as those of the wise men of the East and the shepherds and the angels were inserted in the Gospels. These stories have always been dear to the Christian heart, and they are likely to remain so. The misfortune has been in taking them as literal history whilst they really belong to the poetry of early Christianity. According to the view set forth in this volume Jesus was a man not of Semitic but of Indo-European stock. He made no claim to be the Messiah. The coming of the Kingdom of God was his all-absorbing thought; his failure, or seeming failure, to establish this Kingdom, the tragedy of his life. It was this failure, and not any fear at the prospect of physical suffering that brought about the scene in Gethsemane. "If Jesus had anticipated physical suffering for himself, it would have counted for nothing, for it would have been completely overwhelmed by the awful mental agony which he endured. To have one's ideals shattered, to see one's noblest

plans miscarry, to have one's fairest hopes blighted, to have one's heart set on saving a nation, and to be condemned, persecuted and hunted like a criminal, to have to begin all over again when apparently on the very verge of success—these are the crushing griefs which make great souls sorrowful unto death, and it was these things and not the prospect of physical pain which weighed down the soul of Jesus on that dreadful night." It is very doubtful whether many readers will be convinced that Jesus was of non-Semitic origin, or that he made no claim to be the Christ; but the book is interesting and stimulating throughout, and its treatment of the final scenes in the Master's life is especially worthy of attention.

THE ETHICAL AND RELIGIOUS VALUE OF THE NOVEL. By Ramsden Balmforth. London : George Allen & Co. 5s. net.

THIS volume is characterised by all the forcefulness, high seriousness and clarity of expression which we have learnt to expect from Mr. Balmforth, whatever be the subject of which he writes. In his preface he says some arresting things about the waning power of the pulpit, probes to the causes of it and indicates how that power may be recovered; whilst, on the other hand, he justifies the use which has been made of the novel as a means of conveying ethical and religious teaching and speaks of the vast influence which it exercises in this respect. In the studies of well-known novels which follow, the "plot" of each is admirably described, and the lesson of the story is driven home with much earnestness and eloquence. Thus George Eliot's "Adam Bede" is taken as illustrating the supreme moral law; Hawthorne's "Scarlet Letter" as revealing the law of retribution; Victor Hugo's "Les Misérables" as setting forth the law of atonement; Mrs. Lynn Linton's "True History of Joshua Davidson," the law of sacrifice; Dickens' "Hard Times," the law of service; Wendell Holmes' "Elsie Venner," the law of heredity; while Mrs. Humphry Ward's "Robert Elsmere" is treated as embodying the new conception of Christ, and James Lane Allen's "Increasing Purpose" as showing the law of development in its application to religious thought. Mr. Balmforth states that the chapters of the book were given as Sunday evening addresses to his congregation at Cape Town. We congratulate the congregation on the privilege of listening to discourses of such fine quality and deep human interest.

"THE Story of the King's Highway," which Messrs. Longmans, Green & Co. will shortly publish for Mr. and Mrs. Sidney Webb, is an instalment of their study of English Local Government. It begins with the war-chariot of Boadicea and comes down to the motor omnibus of to-day. The authors hope that it may have an interest even for those readers who are not concerned with problems. It deals with the strange devices by which our ancestors thought that they could keep the roads in repair; the curious idea of mending the roads by criminal indictment of the Parish; the rise and fall of the

Turnpike Trusts; the frauds of the pike-men; the glories of the stage coach; the "calamity of railways," and many other subjects.

VOLUME IV. of the *Sunday School Quarterly* (Sunday School Association, Essex Hall, 1s. 6d. net) is full of interesting articles, including one on "The Power of Suggestion," by the Rev. E. Thackray; "Children and Cinematograph Pictures," by Florence H. Ellis; and a charming account of "The Early Life and Home of Robert Collyer," by himself, the latter being reprinted from a Chicago journal. The excellent series of "Notes for Teachers," which is the special feature of the *Quarterly*, is continued, and Miss Dorothy Tarrant once more challenges our attention, and gives some wise hints in her paper on "The Range of Sunday School Teaching," a subject she always approaches with a warm sympathy and vivid interest that never fail. The whole object of the teacher should be, she insists, to open the eyes of the human soul "to see within the common the divine," to know "the beauty and wonder and infinite value of life, and its own immeasurable powers—and best of all, to help another life through the sacraments of daily experience into warm, living touch with the Father of all earth's little children." This, indeed, is the end aimed at by all the writers who contribute to the *Quarterly*. We understand that the Sunday School Association is planning a new enterprise in the shape of a monthly magazine, the first number of which will appear next October.

PUBLICATIONS RECEIVED.

AMERICAN UNITARIAN ASSOCIATION:—Twenty Years of Life: Thomas Van Ness. \$1.00 net.

THE CAMBRIDGE UNIVERSITY PRESS:—Byzantine and Romanesque Architecture: T. G. Jackson, R.A. 2 vols. £2 2s. net.

MESSRS. DENT & SONS:—London and its Government: Percy A. Harris. 2s. 6d. net. The Art Treasures of Great Britain: Edited by C. H. Collins-Baker. Part I. 1s. net.

MESSRS. DUCKWORTH & CO.:—The Onward Cry: Stopford A. Brooke. 2s. 6d. net.

MESSRS. HODDER & STOUGHTON:—The Light of India: Harold Begbie. 1s. net. The Teaching of Christ: The Rev. G. Campbell Morgan, D.D. 6s. Nuggets from the Bible Mine: The Rev. W. Tuckwell. 5s.

MESSRS. LONGMANS, GREEN & CO.:—A Book of Devotional Readings: The Rev. J. M. Connell. 3s. 6d. net.

MISCELLANEOUS.

The British Review, The Cornhill Magazine, Nineteenth Century, The Contemporary Review, Young Days, The Expository Times, International Journal of Ethics.

FOR THE CHILDREN.

THE GIRLHOOD OF FRANCES WILLARD.

SIXTY or seventy years ago, when America was only just beginning to "grow up," the Western States were very thinly populated, and those who made their homes there had to endure many hardships owing to the wildness of the country and the isolation in which

they lived. But for this very reason they developed a strong and courageous spirit which was of the greatest service to the nation they were helping to build. You see, they had so much to do in planting and clearing the land, in providing food, and making clothes for themselves and their children, teaching each other as best they could with the help of a few books—brought, perhaps, from their old home in the North—fighting back the prairie fires or Indian raiders, and keeping their spirits up during the long winter months when the milk would freeze in the churn beside the fire. But there were compensations, at all events for the young people, in freedom from a good many restraints which we who live in cities have to put up with, in the thrilling adventures which were often to be met with in those wooded regions, in the merry rides and picnic parties when summer days were long, and coasting and bobsledding when the snow was thick on the ground. But the sad thing was that they could rarely get any decent schooling, and they were terribly eager to learn!

Now you may think it strange that there was ever a time when boys and girls actually craved to go to school, and have lessons, and had no opportunity of doing so. It is generally quite the other way about with us! But I can assure you that "way back in the fifties," as they would say in America, there were certainly two merry girls who wanted to be educated so badly that when a schoolhouse was at last opened, not far from where they lived out on the prairie-lands of Ohio, they were so excited that they could scarcely eat or sleep. On the last day before school actually began one of them wrote in her diary, "Let there be a *Te Deum* sung in honour of the occasion. I am very terribly glad, exceedingly, excruciatingly glad."

The girl who put that down in her journal was Frances Willard, who later on made a great name for herself on both sides of the Atlantic as a speaker and worker in the cause of Temperance. Her biography, which I have just read, is a most interesting record of a brave and noble life, and I should like to think that it was in the hands of everyone who is old enough to dream of doing something useful in the world instead of getting as much fun as they can out of it at as little cost as possible. It makes you quite ashamed when you read of the difficulties this courageous woman had to face, and the comforts she had to deny herself in order to carry on the great work which finally wore her out; but it also fills you with a longing to follow her splendid example, making light of trouble, doing the right thing, no matter what suffering it may bring, and repaying even the unkindest actions with gentle words for the sake of the Master who has taught us to love one another.

Yes, Frances Willard became very famous, and thousands of people would flock to her meetings to hear her make wonderful speeches which somehow got round everybody, even those who didn't in the least want to be made to think as she thought. But I like to picture her as she was in the days when she ran wild on her father's farm, sharing (not always in

the happiest frame of mind, it must be confessed) in the never-ending housework or "awful needlework," which the busy mother could not get through alone. She was so bright and full of energy, so original in her ideas, and so absolutely at home amid the wild things of nature. "Frank" was, indeed, the kind of girl of whom you feel inclined to say "she really ought to have been born a boy," though she became the sweetest and gentlest of women in later years. She loved to climb trees, carried a cross-gun, had dreams of hunting all day long, and wrote wonderful tales of adventure with so many characters in them that her brother Oliver felt sure she would never be able to kill them all off properly in less than a hundred volumes. She had an uneasy feeling sometimes that she wasn't "good" enough, and said so very truthfully in her journal; but "goodness" in those days often meant being very quiet and prim, and Frances could never be that. She had ideas of freedom and independence which often made the life of a girl seem dull and stupid to her, and she envied her brother very much when he went off to college, and had an opportunity of hearing lectures and reading learned books. She got her chances later on; meanwhile she read everything in print that she could lay her hands on, and thought "long, long thoughts."

But there was one thing "Frank" was not allowed to do—she was not allowed to ride, because her father thought it dangerous. This was a great hardship, and at last she felt she would "just have to ride something," so she trained a cow to the saddle, and rode that! Imagine how it bumped her up and down, and how everybody laughed! The result was that her father gave way, and said she might ride a horse. "Frank" was a happy girl then. "Having done my morning work," she says, "I saddled old grey with our new side-saddle, came in and dressed in my old black silk basque, alpaca riding skirt, meeting bonnet and kid gloves, and swelled forth. Our new side-saddle is superb."

When that delightful school was built which I have already mentioned, a new kind of life began for Frances. She had to dress a little more tidily, she was compelled to fasten up her long hair (how the horrid pins did make her head ache!), and she had to begin to really grow up, a process which she hated. But as time went on her love of learning opened so many doors in so many directions that presently she gave up the wild life she had enjoyed so much, and became a regular student, with only occasional fits of adventurousness when she acted "bandits" vigorously to the great joy of her companions. "Pleasant day," she wrote once in her diary, adding, "so are all my days," and I think that was as much her doing as anybody's. For she was just a loving, happy, sincere, and clever girl, who carried sunshine in her heart even when the skies were grey; and it was said of her later in life that she was loved by everybody, because she believed that everybody was as good and loving as herself.

L. G. A.

Frances Willard, Her Life and Work. By Ray Strachey. With an Introduction by Lady Henry Somerset. London: T. Fisher Unwin. 5s. net.

MEETINGS AND GENERAL NEWS.

DR. HUNTER AT UNIVERSITY HALL. THE NEED OF DIVINE GUIDANCE.

ON Sunday morning, January 26, the visit of Dr. Hunter, of Glasgow, drew a large congregation to University Hall, Gordon-square. Some time before the service began the Hall was full, and late comers had to be content with seats in the little entrance hall. It was a beautiful service, the singing being led by a most capable choir. Dr. Hunter, who appeared to be in the best of health, spoke with characteristic eloquence and rapidity. His subject was "The Guidance of God," and the sermon contained many striking passages. Having spoken of the need for guidance, he said the God who guided the fathers of our race and made their cause His own was for ever the same. "The world is new to us," he continued. "We have never been here before. We are strangers upon the earth. But He is everywhere at home, and being at home, and knowing us and our world perfectly, He is able if He will, and if we will, to guide us. Our great business in this world is not to explain the universe, but to live righteously and bravely our own life, and it is a business of such seriousness and perplexity that we must look for guidance from on high. He who made us and is making us cannot be indifferent to our vital needs. We cannot relieve ourselves of the burden of existence. It is plainly the will of God that we should live on. Is He not bound, then, to vouchsafe to us in some sure way His guidance?"

Referring to the nature of the guidance vouchsafed, Dr. Hunter pointed out that we were not to be guided as the stars or the seasons were guided. Guidance which was sufficient for material things was not sufficient for living souls. Did we ask to be guided in spite of ourselves, to be driven? That kind of guidance was fit only for the horse or the mule. Alas! what a dismal crowd of men had to be governed in this way. They were at such a low stage of development that only the bit and bridle method brought them to repentance. That, however, was not the method God loved best. Then there was guidance by outward commandment, authority and rule. Here Dr. Hunter spoke strongly of foolish and ignorant parents and teachers who so trained young people that in after life the latter relied on some external authority. This was the reason, he said, why women so quickly and easily yielded to the pretensions of the Roman Church, and the priests, and the fancy religions from America which now abounded in our country. It was those who were prepared by such unwise training to submit themselves to someone who were controlled by priests, dogmatists, and pretenders of all sorts. "The aim of all education worthy of the name," he exclaimed, "is to give men and women to themselves, to train them so that principle will take the place of precept and rule, so that they may govern their own lives wisely, free from all outward dictation."

But have we not the Bible to guide us? "Yes," said Dr. Hunter, "but we must bring to it a spirit already awakened and enlightened and a heart prepared to know and love what is true and right. In recent years we have heard much about 'simple Bible teaching'—as if the Bible were such a way that even a fool could not err therein. This I conceive to be a mistake. We have been reading, studying, and expounding the Bible for centuries, but we have not arrived at unanimity concerning its contents. We must come to the Bible with something in ourselves of the spirit which inspires it."

But have we not the example of Jesus Christ? "Yes," again replied Dr. Hunter, "but it is a somewhat indirect kind of direction we get from him. Mere mechanical imitation is impossible. It is the spirit of his life we are to follow. In outward things Christ only touched a small part of your life. You are a merchant; Christ never traded. You are a husband and a father; Christ lived outside those relationships. You are a woman; Christ was a man. It was a very exceptional way he trod, yet here we are walking in many varied ways." Spiritual guidance we must have, however, and in concluding his sermon Dr. Hunter urged that it must come from co-operation with God, from the sympathy of a prepared heart and mind and conscience. It was easy enough to get the guidance of a priest, or to pay a guinea for the opinion of a medium, but it was not so easy to listen to the still, small voice. We must so strengthen the mind, purify the heart, and train the will as to be fit to receive and to be sensitive to the divine guidance.

THE BRAHMO SAMAJ. THE EIGHTY-THIRD ANNIVERSARY IN LONDON.

THE 11th Magh (January 23) of the year 1830 will always be regarded as a red-letter day in the religious history of India, for it witnessed the birth of the Brahmo Samaj or the Theistic Church of Modern India, which claims, as no other religion in India has claimed before, as its prominent features, *universality, spirituality, sociality*, including *morality, independence, immediacy, and catholicity*. India has been the meeting place of a diversity of sects, creeds, and dogmas, but the church which was founded by Raja Rammohun Roy "for the worship and adoration of the Eternal and Unsearchable and Immutable Being who is the Author and Preserver of the Universe" has a unique mission, in so far as it has undertaken to organise a system of religious culture on the basis of natural and universal theism, without the props of *special and miraculous revelation and infallible authority*. It was to celebrate the eighty-third anniversary of this church that the small community of Brahmos residing in London, mostly students, invited their English and Indian sympathisers and "fellow-labourers" at Essex Hall last Saturday, January 25. The proceedings began with divine service, during which the sacredness of the occasion seemed to take a visible shape in the reverential attitude and rapt attention

of the whole assembly. The Rev. Dr. W. Tudor Jones, the minister of Unity Church, Islington, conducted the service, and a band of ladies belonging to the same church formed the choir. This association of Unitarian friends with the Brahmo Samaj festival is significant in more ways than one. It bespeaks no doubt the fundamental unity of beliefs and practices in the two liberal religions, but it also reminds us of the past history of the Indian church, which in its infancy received every sympathy and encouragement from English Unitarians. Indeed, the founder of the Brahmo Samaj used sometimes to call himself a Hindu Unitarian. He converted a Baptist missionary, Mr. William Adam, to the Unitarian view of Christianity, and even helped the latter in starting a Unitarian Christian mission in Calcutta in 1824. It is also worthy of notice that the Raja and his Monotheistic co-believers used to attend the Unitarian services before the foundation of the Brahmo Samaj.

The subject of Dr. Jones' sermon was the "Message of the Spiritual Religion for the East and the West"—a title quite appropriate to the memory of the originator of the theistic church in India, whose ideal was to "lead the way from the Orientalism of the past, not to, but through Western culture, towards a civilisation which is neither Western nor Eastern, but something vastly larger and nobler than both."

At the close of the service an opportunity was given for social intercourse, and the guests were entertained with various musical items including Bengali songs by Indian ladies.

In the morning of the following day, January 26, Mr. Sukumer Raychondhuri conducted a special Maghotsava service in Bengali, at Lindsey Hall, Notting Hill Gate, where the regular weekly services of the Samaj are held on Sunday mornings. It was attended by a large number of Brahmans. The Bengali hymns and the readings from the scriptures made the congregation feel for the time being as though they were in Calcutta. The fervent prayer of the minister to the Lord of the Festival for inspiring each Brahmo with an ardent faith and hope in the ultimate triumph of the Theistic movement, granting them all love and peace and joy, touched the heart of everyone present. Thus ended the most sacred festival of the Brahmo Samaj.

FREE CHURCHES IN CONFERENCE AT SHEFFIELD.

The first annual meeting of the Sheffield and District Association of Unitarian, Free Christian and Free Congregational Churches, which was formed last year, was held on Friday, January 23. A service was conducted in Upper Chapel, when the Rev. T. Rhondda Williams preached the sermon. There were present at the meeting members from Mexborough, Doncaster, Bolton-on-Dearne, Rotherham, Stannington, Barnsley, and the three Sheffield churches at Upper Chapel, Upperthorpe, and Attercliffe. The Rev. C. J. Street, who occupied the chair, said they had

every reason to congratulate themselves and to be extremely thankful for the work that had been done during the past year. They had been delighted beyond measure with the success that had attended their efforts, and if they had more money and more workers there was scarcely any end conceivable to the amount of good work they could do. Mr. Street mentioned that the management of the churches at Great Hucklow and Bradwell had been handed over to the Association by the Trustees. The Rev. A. H. Dolphin presented the Committee's report, and Mr. T. Beaumont rendered a statement of the accounts which showed a balance of over £22. The president (Councillor A. J. Hobson, Lord Mayor of Sheffield) and the other officers were unanimously re-elected. In replying to a vote of thanks, the Rev. T. Rhondda Williams said he was not very down-hearted about the decline in attendance at places of worship. They were going through a period of transition, but by and by there would be a new demand for a church, and the best kind of church would survive. A public meeting was subsequently held in Channing Hall, over which Mr. Edward Bramley presided. At a meeting of the General Committee it was decided to make a grant of £20 towards the building fund in connection with Mexborough Free Church.

A FRIEND OF THE LEPERS. THE CAREER OF SIR GEORGE TURNER.

The New Year's Honours List contained the name of Dr. (now Sir George) Turner, a man of eminence in his profession, who has rendered services to the cause of humanity of which many people are in ignorance. We learn from *The Times* that he became medical officer of health in Cape Colony at the age of fifty, eighteen years ago, when Dr. Koch was trying to discover a cure for rinderpest. Dr. Turner succeeded the latter in this work, and owing to his patient researches and experiments a cure was found, and the disease completely stamped out in twelve months. Later on, during the war in South Africa, Dr. Turner, observing the high rate of mortality among the troops from typhoid at a season when there should have been a low one, offered his services at the front. The offer was declined, but later on he was sent for by Lord Roberts and asked to supervise the military hospitals and afterwards the concentration camps. Here he did splendid work amid the most trying circumstances, and at the constant risk of his life. In 1901 the rinderpest again broke out, and again Dr. Turner succeeded in stamping it out within a year, thus saving the country millions of pounds.

It was in the midst of all these activities that Dr. Turner devoted himself to the noblest work of his life in connection with the leper asylum at Pretoria, which contained about 50 Dutch and 40 native patients. He gave up his spare time entirely to work among the lepers, including Saturday and Sunday, doing all he could to alleviate their lot, and prosecuting a tireless research into the nature of this baffling and cruel disease. He was regarded with passionate devotion by the

lepers, especially by the children, who used to follow him in crowds when he visited the asylum. After three years Dr. Turner retired, and continued to pursue his studies in England in the hope of finding some remedy for leprosy. Several years later he recognised by unmistakeable signs that he had himself fallen a victim to the disease, and since that time he has worked unswervingly amid the pain and beneath the shadow of a leper's lot. He has already lost the use of his left arm, and for the last two years has lived in seclusion. Such devotion to the cause of humanity cannot be rewarded with honours, even when, as in this case, they are conferred by the special desire of a king. But it will have its enduring place in the records of personal heroism and self-sacrifice to which men turn for inspiration and encouragement.

A DAY OF REMEMBRANCE AND INTERCESSION.

In connection with the suggestion that part of Saturday, February 1, should be spent in quiet thought and intercession in connection with the Women's Movement, we have received the following suggested form of prayer:—

A COMMUNE FOR THE HOUR OF NOON.

O Thou, Whose Will is done on earth, even as in Thy holy heaven, Thou Who accomplishest all things after the inevitable order of Thy holiness, Who hast led us by devious paths to the fuller consciousness of what Thy Will may be for us this day, shed now Thy Light upon those who turn their faces toward Thee. Fill us with a sense of Thy perfect power, of Thine unalterable steadfastness! Cause us to look for guidance, that we may see with Thy Sight, and desire with Thy Desire the perfect Good.

In Thee all things rest. In Thee all things have gathered the strength to be, growing into conscious need of fuller life, growing into completer vision of the Larger Day.

Of Thee we would receive this hour thy great gift of wisdom, of clear sight, of pure resolve, of perfect love. The silent approach to Thee gives calm and stillness. We would learn of Thy great ones of old their power of listening, their power of stillness. In this power things were accomplished which changed the face of the world, drove back the relentless waves of the sea, and caused impregnable walls to fall.

As willing workers in the cause of Truth and Light, we pray to-day to be obedient, unself-seeking, attentive, ready to receive guidance, so that our service may be taken up into that Larger Service, wherein is no more "mine" and "thine," but all has its part in one divine Plan.

THE SOCIAL MOVEMENT.

HOMES FOR WORKING WOMEN.

The opening of the Ada Lewis Home for Working Women in the New Kent-road is an event most interesting in itself, yet provocative of very disturbing reflec-

tions. Built at a cost of £30,000, the charges for accommodation are moderate ranging from 6d. to 10d. per night, or 3s. to 5s. per week for a cubicle, special bedroom, or double bed-room. Lodgers are also permitted the use of a reading-room, dining-room, a sewing and common room, and private lockers. Laundries are also available with hot chambers, where clothes may be dried in a few minutes, and for fine weather there is a terrace garden. At all hours of the day lodgers can buy cooked food at the lowest possible prices, or if they prefer to prepare food themselves, cooking utensils are at their disposal.

* * *

Magnificent as the Home is, viewed as a single institution, it is melancholy when one considers the number of poor working women, to think that though by far the largest hostel of its kind, it has accommodation for only 240. Birmingham alone has 60,000 women workers, mostly working at miserably low wages. How many are there in the metropolis? Extraordinarily cheap as the rent and tariff sound (to middle-class ears), how many of the poorest paid women workers could afford to pay even the moderate charges that will be made in the new hostel? A section of the British public has lately been calling out for the flogging of the *souteneur* and the trafficker in womanhood. We should do much more to stem the social evil if we provided proper housing accommodation for all workers, especially women, and publicly exposed the patrons of the supply provided by the white slave trafficker.

THE WOMEN'S LABOUR LEAGUE.

Considerations like the foregoing incline the sympathies of the thoughtful citizen, especially if he is a practical worker among the poor, to the Conference of the Women's Labour League, held this week at Caxton Hall. The League, which will always be associated with the name of its founder, Mrs. Ramsay Macdonald, has bravely attacked many distressing industrial problems at the root. The discussions this week ranged over baby clinics, smoke abatement, war, the higher education of workwomen, and a minimum wage for women. It is gratifying to find that at least some women are against war—there are only too many who are for it—and that working women like so many working men of the present day are beginning to demand opportunities for higher education. Much of the discussions were controversial, but if the League has imbibed anything of the sanity of its founder—and it has—the probability is that its experience will be hers. The public will gradually come round to its way of thinking.

NEWS OF THE CHURCHES.

Birkenhead: The late Mr. W. J. Hands.

We regret to announce the death of Mr. William John Hands, a member of the Unitarian Church at Birkenhead. Mr. Hands was born at Stockton-on-Tees in 1825. Shortly afterwards the family removed to York, of which city both father and son became freemen.

Mr. Hands, sen., was for many years a member of the City Council, and was invited to become Lord Mayor. Mr. William Hands did not take an active part in public affairs, but served good causes in various quiet ways. For several years he was the secretary of the St. Saviour-gate congregation, and was always greatly interested in the work of the churches. In 1877 he removed, with his second wife and young children, to Scarborough, where he became warmly attached to the Westborough Unitarian Church. Some years later he settled at Birkenhead. The interment took place at York Cemetery on Thursday, January 23, the service being conducted by the Rev. Dendy Agate, of Altringham. In the course of his address Mr. Agate spoke of his own high sense of the character and influence of Mr. Hands, and of the value which he and many others had long attached to his friendship.

Birmingham: Moseley.—The Rev. H. E. Dowson was the special preacher at Moseley Unitarian Church on Jan. 19, when the anniversary services were held.

Coseley.—On Saturday, January 18, the Rev. W. G. Topping received a formal recognition as minister of the Old Meeting House, in succession to the Rev. Henry Eachus, the proceedings commencing with a service at which the sermon was preached by the Rev. J. Wrigley. At the public meeting in the chapel Mr. W. H. Nightingale, of Birmingham, presided, among those present being the Rev. W. G. and Mrs. Topping, the Rev. J. Wrigley, Lye; the Revs. A. H. Shelley, (Netherend, Cradley), T. J. Pennell (Ebenezer, Coseley), and E. E. Coleman; and Messrs. A. Shakespeare and Herbert New (Birmingham). Several letters were read from friends who were unable to be present. The Chairman, who has been treasurer of the trustees for 25 years, gave an interesting summary of the history of the church, which was founded in 1662. Mr. A. Shakespeare, of Birmingham, then welcomed the Rev. W. G. Topping on behalf of the trustees, Mr. Geo. W. Wright giving the welcome of the congregation, and the Rev. J. Wrigley that of the Unitarian ministers of the district. The Rev. T. J. Pennell (Baptist), Mr. T. K. Fellows (Hurst Hill Wesleyans), Councillor G. E. Brown, C.C., and Mr. J. R. Campion, a leading official at Mr. Topping's late church at Accrington, also spoke. The Rev. W. G. Topping responded in suitable terms, referring to the long and successful ministry of the Rev. Henry Eachus, whose place, he said, it would not be an easy thing for him to fill.

Doncaster.—Dr. W. E. Orchard, of St. Paul's Presbyterian Church, Enfield, is to conduct a Special Mission to the Modern Mind in the Doncaster Free Christian Church from February 10 to 13. Dr. Orchard will speak each evening, and address a conference on Thursday afternoon, February 13, on the subject of "Religion and the Modern Mind." His wide knowledge, and his deep understanding of the trend of modern religious thought, combined with a great sympathy for the common difficulties of life, make him peculiarly fitted to awaken the religious sense of the modern man. A leaflet is being circulated, in which Dr. Orchard explains the object of the Mission in the following words:—"It must be understood that the Mission is meant to appeal especially to the modern man, therefore it will meet him where he stands, not asking him to accept dogmas he cannot understand, doctrines he cannot believe, or authorities he cannot recognise. It will proceed upon the assumption that Christianity arose out of a personal experience which can be repeated, and while using the broader interpretation, it will strive to make realisable to an honest and adventurous nature all that has ever been experiential in Christianity. It is no truncated, watered-down, vague, and

easy experience to which we shall invite men, but something critical, personal, revolutionary and redemptive. We shall strive to be unsectarian and uncontroversial. No one save the man who is afraid of religion should be afraid to come. There will be no emotionalism or hypnotism, and no attempt to break down anyone's personal reticence or privacy. In the meetings themselves, all I ask for is great quietness and a willingness to recognise the call of God as it comes to us."

Kidderminster.—The annual soirée and prize distribution in connection with the New Meeting Sunday-schools took place on Saturday, January 25, and proved a splendid success. Mr. Pitt, the superintendent, took the chair, and Miss Carrie Badland distributed the prizes. Over 200 sat down to tea, and the large hall was crowded for the entertainment. It was reported that the schools had a complete staff of devoted teachers; a considerable number of prizes had been gained for regular attendance, and there was a most encouraging outlook for another year's successful work. The winter activities connected with the church are being carried on with commendable spirit. The Guild of the Good Shepherd is showing marked improvement, and on Christmas Day provided the twenty-first "Robin" breakfast in the Town Hall (kindly granted by the Mayor) for over 700 poor children. In the autumn the minister (the Rev. J. E. Stronge) delivered a course of sermons on the "Problem of Life," which attracted large congregations, including many strangers. The New Year's party was the largest that has been given for several years, and a united effort is about to be made to raise funds for cleaning and redecorating the church and congregational hall.

Marple.—The first annual Sunday-school and congregational party was held in connection with the Unitarian Free Church on Saturday, January 18. Mr. J. C. Beeley presided at the meeting, supported by Councillor A. Hirst, Mr. T. A. Edwards, and the minister, the Rev. Leonard Short. Councillor Hirst, the hon. secretary of the church, presented the first annual report. The results for the first year had been very satisfactory, and since Mr. Short's coming a Sunday school, a service for children on Sunday mornings, and a men's class meeting each Sunday afternoon had been established. The attendance at the Sunday evening service was steadily increasing, and many new names had been added to the membership roll. Mr. Edwards then presented the financial statement, which showed that there was a balance in hand of £129. They had been able to put £30 in the bank as the nucleus of a building fund. Mr. Beeley was re-elected president, and Councillor Hirst was appointed treasurer in succession to Mr. Edwards. Mr. A. E. Chadderton was appointed hon. secretary.

Middlesbrough.—The twelfth anniversary of the Guild in connection with Christ Church was celebrated on Thursday, January 23, when an address was given by the Rev. W. Holroyde, a United Methodist minister in the town.

Stalybridge.—At the quarterly teachers' meeting in connection with the Sunday school of the Unitarian Church a farewell was taken of Miss Clarice Beeley, who is leaving for New York. Miss Beeley's services have been of great value as organiser of the primary department. The annual meeting of the congregation was held after evening service on January 19, when satisfactory reports were presented.

Walthamstow.—At the annual meeting of the Unitarian Church on January 21 a welcome was given to Mr. Francis Barrett-Ayres, one of the pioneer preachers, who has taken temporary charge of the congregation. Dr. Tudor Jones presided and speeches were made by Messrs. Alfred Wilson, W. H. Morris, Noel, and Cottier.

NOTES AND JOTTINGS.

THE MORAL EDUCATION LEAGUE.

The annual address of the Moral Education League will be given by Sir William Collins at the annual meeting, which takes place on February 14. Sir William Collins, who has chosen for his subject "The Place of Volition in Education," is almost as well known for his services to education as for his eminence as a surgeon. For two lengthy periods he has filled the office of Vice-Chancellor of the University of London, and he has been Chairman of the London Education Committee as well as of the London County Council. His sympathy with the objects of the Moral Education League has taken the most practical form. He was one of a deputation appointed by a meeting of members of the House of Commons which waited upon the Minister of Education (then Mr. Augustine Birrell), and urged upon him to make provision in the Education Code for systematic moral and civic instruction. He also seconded the important resolution dealing with the provision of moral instruction in schools moved by Mr. G. P. Gooch in the House of Commons on March 16, 1909, and in the following May introduced an influential deputation to Mr. Runciman in pursuance of the same object.

MR. NORMAN ANGELL IN GERMANY.

Mr. Norman Angell is on a visit to Germany, where arrangements have been made for him to speak at the universities of Berlin, Frankfort, Kiel, Jena, Bonn, Munich, Leipsic, Freiburg, Heidelberg, Marburg and Göttingen. His object will be to impress upon teachers and students alike the need of a closer study of the general problem of the relations between great nations. Several societies similar to the Cambridge University War and Peace Society, which is one of the results of Mr. Angell's peace crusade, have already been started in Germany, and a German committee is offering prizes and scholarships with the same object in view.

RELIGION IN THE HOME.

The Rev. J. T. Sunderland, minister of the Church of Our Father at Ottawa, has recently published as a leaflet his views on the subject of "Religion in the Home." He points out very truly that many people of liberal faith, in trying to get away from formalism, have forgotten that forms have a real place and value. "We have said, 'It is the spirit of worship that we want, not the externalities.' Yes, but have we sufficiently borne in mind that internalities must have externalities to hold them, and that if 'the body without the spirit is dead,' the spirit is pretty likely to be absent where there is no body. I cannot but think that it is a very serious loss, a very real calamity, if any of us have dropped distinctly religious training and culture out of the home; if any of us fail to set aside some part of the day, five minutes, if no more, regularly for family devotions—I mean, for a father and mother and children to think quietly and reverently together of

the deep things of life; together to feel, and in some simple way express to the Giver of all good, gratitude for life's blessings, and together to look upward for the wisdom and strength and guidance which all need.

* * *

"I know of no argument," Mr. Sunderland continues, "that can be used in favour of worship in the church that does not apply with still greater force to worship in the home. Indeed, I think that the home altar is the most natural in the world, and, rightly looked at, the most important in the world—as it ought also to be the sweetest and the most prized in the world. I cannot believe that any religion has a right to expect much growth or permanence or moral power in society that does not lay its foundations deep in the home."

A SWISS ENTERPRISE.

We learn from the quarterly record of the Penal Reform League that Herren Friedrich Ambühl and Max Künzler have started the enterprise which they were projecting when they visited this country in 1910, or something like it. This is the Home for Discharged Prisoners (*Fürsorgeheim*) at Winkeln, near St. Gallen, Switzerland, for those who have been sentenced for their first or second time. "You need not be afraid," says Herr Ambühl in his invitation, "this is no institution such as you have had so many experiences of in your strayings. This is a home for you, a spot of earth in God's wide world which belongs to you, to you in particular. You need not put yourself out about anyone here. We will shield you. Here you can find occupation in field and garden. We have plenty of work. Or are you shy of that? Then come all the more readily, and learn how work brings happiness."

"SEED-PODS OF SUCCESS."

An attractive little booklet, plentifully illustrated, is issued in connection with Dr. Barnardo's Homes under the above title. It shows how this beneficent institution gathers the children in, "little lumps of plastic clay," from the poorest districts all over the country, how it moulds and nourishes the young lives so rich in possibilities of usefulness to the nation, how it prepares them for the battle of life, and sends them out at the rate of a thousand a year to help in the work of Empire-building in Canada. One thousand six hundred and thirty boys and girls were admitted to the permanent benefits of the Homes last year, and in all 77,000 children have passed through the ever-open doors, nearly 9,000 being always in residence. The figures are startling even to those who are familiar with the story of Dr. Barnardo's splendid enterprise. These children are literally snatched from destruction, and taught to be happy and industrious citizens instead of drifting into the under-world of crime and degradation. But work of this kind cannot be done without money, and the Homes have lately been passing through very deep waters. The Council are making an earnest appeal for help to assist them in keeping their doors always open and in maintaining

their Charter—"No destitute child ever refused." We hope the New Year will bring them increasing support and encouragement.

THE CRUSADE AGAINST MISERY.

We have received an illustrated review of the Salvation Army's social work during 1912 by Commissioner G. S. Railton, with an introduction by General Bramwell Booth. It is a remarkable record of rescue work carried on amongst some of the most wretched and degraded outcasts of society by men and women afire with the spirit of love, and capable of unlimited self-sacrifice. Mere statistics make dull reading as a rule, but when they are given incidentally in the course of a series of true stories and bits of autobiography, which show that they concern the lives and fortunes of numbers of our fellow men and fellow women, they gain a new interest and are stamped vividly on the mind. And it is, after all, the individual man rather than men in the mass that the Salvation Army attempts to deal with, and does deal with so successfully. As the late General Booth said in "In Darkest England," "the first essential that must be borne in mind, as governing every scheme that may be brought forward, is that it must change the man, when it is his character and conduct which constitute the reason for his failure in the battle of life." The environment counts for a good deal, but no change in circumstances alone can transform the nature of men, and, so far, the Salvation Army has never lost sight of this fact. "Forward against Misery," as the book to which we refer is called, exemplifies once more the practical common sense, no less than the religious enthusiasm which the late General Booth brought to his great work of social redemption.

LIFE ON MARS.

Speculations as to the possibility of life on Mars have a perennial attraction for many people, to whom Professor Lowell's theories are very acceptable. In the *World's Work* for January, Mr. Edmund Perrier, Director of the French National Museum of Natural History, while casting some doubt on Professor Lowell's reasoning, argues from the biological point of view in favour of his assumption that Mars is inhabited. He speaks, in fact, as if this were a practical certainty, and describes a world not very different from our own except in regard to climate, divisions of time, the lessening of the force of gravitation, the greater brilliancy in colouring of insects and the increased agility and beauty of animals. The atmosphere of Mars, owing to its richness in oxygen, permits much greater activity of organic combustion than in our earth, and all living beings are, consequently, more restless. The days have almost the same duration as ours, but the years are almost twice as long— $668\frac{1}{3}$ days instead of 365 $\frac{1}{4}$. There is more difference between the seasons, and the nights are profoundly dark. There are "no moonlight, no tides, no lunar month," and there is a complete suppression of "that rhythm which, on the earth, seems to affect so many biological phenomena."

Religion for the Modern Mind.

DR. ORCHARD
(of Enfield)

will contribute a series of
MODERN TRACTS ON RELIGION

to the

CHRISTIAN COMMONWEALTH.

The first, entitled "Religion, Your Concern," will appear in the CHRISTIAN COMMONWEALTH of next Wednesday, February 5. The subject of the second Tract is "Religion and Reform." The idea of the series is to commend religion and Christianity to the urgent and earnest attention of the modern mind, by showing the necessity of religion to our age, and the suitability of Christianity to meet and satisfy modern demands.

The February 5 issue will also contain special accounts of the Labour Party Conference and Women's Labour League Conference in London, January 28 to 31; and the Debate on January 28 on "Socialism," between G. Bernard Shaw and Hilaire Belloc; also a Portrait-Interview with Mr. Robert Smillie, President of the Miners' Federation.

RELIGION AND SOCIAL REFORM.

During the month of January the Rev. E. W. Lewis, Mr. Herbert Burrows, Dr. K. C. Anderson, Mrs. Bruce Glasier, and the Rev. T. Rhondda Williams joined in a discussion on the question "Does Religion Need to be Saved from the Hands of the Social Reformer?"

"Is Christianity the Final Religion?"

In February, Principal Estlin Carpenter, Dr. T. K. Cheyne, Dr. Walter Walsh, Dr. Lyman Abbott and others will deal with the question "Is Christianity the Final Religion?" The first article will appear on February 12.

A sermon by the Rev. R. J. Campbell, and articles by Mr. Philip Snowden, M.P., and the Rev. E. W. Lewis, are regular features of the CHRISTIAN COMMONWEALTH.

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